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der) Schuyler was (page 336), are questions which the gazetteer, encyclopædia, and the "Genealogical Record" fail to answer.

The author's notions of United States history, also, are somewhat hazy. For example, he talks of the electoral votes deposited for the candidates for the vice-presidency in 1792 and 1796 (pages 470 and 472). On page 477 he says that the Kentucky and Virginia resolutions were drawn by Madison. If Mr. Roberts has a new theory on this interesting subject, he should devote to its elaboration more than one sentence. On page 634 we learn that the Baltimore convention of 1848 refused to admit either delegation from this state; whereas, in fact, it offered to admit both. But the most entertaining statement contained in the two volumes is, that Burr's meditated treason in 1806 was "a romantic adventure in the southwest" (page 496).

The book is worthless to the student, and has no reason for existence except to fill a gap in the Commonwealth series.

ROBERT WEIL.

*Gesammelte Aufsätze.* Von DR. ALBERT E. FR. SCHÄFFLE.  
Tübingen, Laupsche Buchhandlung, 1886. — 2 vols., 298, 311 pp.

Among contemporary German economists Schäffle's name stands chiefly for two things: the elaboration and defence of the social and ethical theory of economics, and the unfolding of the analogy between natural and social evolution. He is more than an economist; he is a social philosopher of the first rank. He has looked more deeply into the character, tendencies, and possibilities of socialism than any other man. For the last thirty years he has been enforcing and illustrating the doctrine that society is an organism. He has done more than any one else to make that conception clear and useful. Within his idea of society is comprised the entire activity of man, collective and individual, in religion, morality, art, science, literature, industry, social life and manners, and government. Unlike Spencer, he is free to recognize the spiritual nature and origin of man. Lotze furnishes the philosophical basis of his theory. He is therefore as far removed as need be from materialism. His works often labor under the disadvantage necessarily connected with argument from analogy, but they mark an epoch in the development of social science.

The volumes before us contain a collection of essays which have appeared in various German periodicals since 1855. They are on a variety of subjects, some political, others economic, others, in the wider sense, social. The political essays are on topics of little practical importance for us at present, and so may be passed over. Of the economic and

social subjects treated, the chief interest attaches naturally to those of a theoretic character, as the dissolution and restoration of the guild, the relative importance of man and of material goods in economics, the ethical side of the doctrine of value, Darwinism and social science, the applicability of the different forms of the *entrepreneur* function.

In the fundamental views expressed there is little difference between the earliest and the latest of these essays. Those written in the fifties are full of the complaint that the disorganization of society has gone too far. The individual is becoming isolated, and thus the road is open toward either despotism or anarchy. The great need is the development of more of the spirit and forms of organic unity. The time has come for a reaction from the process of disintegration toward that of reorganization. But the old forms of the mediæval guild and corporation are not adapted to the needs of modern times. Those of the present must be voluntary, capable of free development, not the nurseries of privilege. Association, co-operation, fulfil the conditions, and should be encouraged as conserving forces in all departments of social life. Experience confirms what is deductively established by the theory of evolution, that social progress is effected through collective effort, and that society advances through ever higher and more complex forms of organization.

In his essay on man and the commodity in economics, Schäffle illustrates beautifully the doctrine that the science does not deal with natural processes and elements, but with ethical. Man is the centre; labor is the only positively productive factor; commodities are a means of human development, not an end in themselves. The application of this idea to the theory of taxation is shown — making taxes on consumption, a moderate income tax, and taxes on inheritance allowable. As the development of personality is the object aimed at, the eye of the economist should be open to departments of human activity other than his own. Economics broadens into sociology. Schäffle by no means goes to the extreme of confounding the two, but pleads for broad culture and views on the part of the economist.

One of the essays, written two years ago, recommends, in view of the destructive competition to which European farmers are exposed from the importation of cheap American, Indian, and Australian products, that a customs union comprising all the continental nations be formed for common protection. In connection with this also a monetary union could be established, which would help to remove the evils of low prices. The author thinks the plan could be easily carried out through the influence of the three emperors, and would be a most important step in the development of international relations.

H. L. OSGOOD.